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Caroli still insisted that in the symbol of Athanasius [the falsely-called Athanasian Creed] it read that he who would be saved must think of the matter thus, Calvin did not hesitate to declare that this itself is a reason why he would not sign that creed. He and his friends had sworn to faith in one God, and not to the faith of this presumed Athanasius, whose sentences a true Christian Church would never have assented to (*Johannes Calvin*, Elberf. 1863, I, 137).

The words of Wesley are well known where he refused faith in the *manner* or theory of the Trinity and Incarnation, and holds only to the fact (London ed. of his *Works*, VI, 204). Nor would he limit sincere piety to believers even in that minimum (XIV, 293). But the "knowledge of the Three-One God," he says, "is interwoven with all true Christian faith, with all vital religion" (VI, 205). (5) Unless we set aside a good deal of the New Testament by subjective criticism—as is becoming the fashion now—the substance of the doctrine of the Trinity is in both the Synoptic Gospels and the Pauline epistles. If I remember rightly, that was acknowledged a few years ago by Rev. O. B. Frothingham and Rev. Dr. George E. Ellis; and on account of the pressure of that fact, the former, I think, gave up his ministry. (6) As to the religious value of the absolute divinity of Jesus as established at Nicaea, which in my judgment historically and humanly preserved Christianity as a saving power, I had no thought of the eucharist or of coercion. Magical theories of the former and the latter were only incidentally related to the matter. The devoutest Quaker could be the most enthusiastic Athanasian. In fact, he could present a pretty strong argument that our consciousness of the fulness of the divine power, peace, and victory over sin which we have by faith in Jesus logically cuts up by the roots all high sacramentarian doctrine. And as to persecution, that, alas! was in the politico-ecclesiastical relations of the times, in which all parties were implicated.

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CHRISTIAN EDUCATION IN INDIA¹

The Editors of the *American Journal of Theology* have kindly sent me a proof of Professor Burton's article in the April issue on "The Status of Christian Education in India," and have asked me, as one who has had experience of the subject with which his paper deals, to make such remarks

¹ Editorial Note.—The editors of the *American Journal of Theology*, mindful of the possibility that views of educational conditions in India based mainly on a brief

on it as I may consider to be called for. Being not only in broken health but also blind, I find it very difficult to comply with this request. At the same time, both the importance and the present urgency of the question raised in the article induce me to do the little that is in my power in the way of setting down such criticisms on the article, and such modifications of the opinions expressed in it, as suggest themselves to one who has taken part in Christian education in India for more than forty years. All that I desire is to state some aspects of the case which ought to modify in some not unimportant respects the views to which the article gives expression. I very heartily approve of the tone and spirit of the article, and of some of the practical conclusions to which it comes. There are points of view, however, neglected by Professor Burton, which inevitably suggest themselves to one who has had intimate acquaintance with the facts of Indian life and society. But indeed it could hardly be expected that, however fair minded, one whose acquaintance with India has been necessarily second hand should adequately grasp all the considerations which present themselves to those who have made Christian education in India the work of their lives.

I may allude, in the first place, to some matters which in themselves are of secondary importance, yet are not without a certain bearing on some of the questions discussed in the article under consideration. The article treats of India far too much as if India were a coherent unity. It appears to hold that principles of action which are possible and advantageous in some places are therefore applicable to all. It takes little account of how greatly the sentiments and tendencies of the educated community in one part of the country differ from the sentiments and tendencies of that community in other parts. For instance, strong things are said in it about the chief result of all western education being to turn out an army of disappointed office-seekers who are easily led on toward sedition. That there

visit to that country might easily be one-sided or otherwise seriously incorrect, submitted the article in the April issue entitled "The Status of Christian Education in India" to three educators of long experience in India and requested their criticism of it. The replies of two of them are published herewith, no answer having been received from the third. Rev. William Miller, D.D., LL.D., C.I.E., long one of the most eminent educators in India, was from 1863 to 1907 Principal of the Madras Christian College, the largest Christian college in India. Retiring in the latter year because of impairment of sight, he is now residing in Scotland, honored by all who know him. Rev. J. C. R. Ewing, D.D., president of the Forman Christian College, maintained at Lahore in northern India by the Presbyterians of the United States (North), has spent thirty years in India. He has recently been elected vice-Chancellor of the Punjab University, receiving in this an honor never before conferred on an American.

is too much truth in statements like these in regard to certain parts of the country, it is unfortunately impossible to deny. I unhesitatingly assert, however, that the language of the article is so strong as to be virtually misleading, if it be applied to the whole of India, particularly to that part of it with which I am best acquainted.

Again, it is a mistake to speak of the Indian universities as if they were purely government institutions, and as if the demands which they make on colleges emanated from government alone. Like universities elsewhere, they have charters from government; but, in their actual administration, an important part is taken by men entirely independent of government, and the part thus taken in their management by Christian educationists is by no means insignificant. These universities, moreover, are not purely examining institutions. The article itself contains evidence that, through their affiliated colleges, they aim at securing high ends in the way of efficiency and discipline. A fuller acquaintance with the recent history of Indian education would perhaps have shown that most of the rules of affiliation, which the article details, were in operation in one of the universities long before the sitting of the Commission of 1902, and that their adoption by that university was largely due to a professor in a Christian college. Such facts seem to show that Christian education may effect much by working through the universities, and that such a severance between it and them as some parts of the article have the appearance of advocating would be attended by calamitous results.

A matter must be noticed which is of greater moment than these comparatively secondary points. The article lays hardly any stress upon the great outstanding fact which differentiates all missionary work in India, and particularly the work of education, from similar work in any other field of Christian activity. Of course, I refer to that system of caste which binds all who are Hindus, in the proper sense of the word, into what may be called an organic whole. This system is in truth nothing less than the embodiment of Hindu pantheism in a social organization which naturally makes the totality supreme and the individual of no account. The fact is, no doubt, known, though its implications are not sufficiently recognized, that this system has in all ages made the mass of the people of India peculiarly inaccessible to influence from without, and has proved an almost insuperable hindrance to individuals detaching themselves from that mass by adopting alien customs and an alien faith. Besides the Hindus India contains from sixty to eighty millions of Mohammedans. All friends of missions are aware that these also are peculiarly inaccessible, though for causes other than those which bind Hindus into a corporate unity. Friends

of missions, however, too often fail to recognize that probably more than forty millions of the inhabitants of India are neither Mohammedans nor, in any proper sense, Hindus, and that it is from this non-caste population that missions have hitherto won practically all their converts. Setting aside the Syrian church, which has a Christian history of fourteen centuries, if not of eighteen centuries as its members themselves believe, but which hitherto has not spread beyond its narrow bounds in the southwest corner of the peninsula, the Christian community, as it stands today, is still regarded by the real people of the land as separated from them by an impassable gulf.

It is true that this Christian community includes among its members a few who belonged, or whose forefathers belonged, to one or other of the Hindu castes up to the very highest. Almost every one of these has become Christian through the influence of Christian education. It is also true, as the article before me well points out, that, through the various influences brought to bear on them, the descendants of non-caste converts often become in the third or fourth generation equal in culture and social position even to the Brahmin. Moreover, it is true that, with all their intolerance in some respects, Hindus are exceptionally ready to recognize culture, intelligence, and character in those who are outside the Hindu pale, though such recognition may fall short of inducing them to break the bonds of their hereditary system. All this implies that there is a very hopeful prospect for the Christian community becoming, at some future time, the chief means of leavening the whole of India with Christian thought, and, it may be, of establishing Christianity as the religion of the land. This hope for the future does not, however, interfere with the fact that for the present the Christian community is still, upon the whole, an alien element in the population. It is still regarded, and is likely to be regarded for a long time to come, as little more than a section of those depressed and casteless classes which Hindus look upon with abhorrence and from which inveterate prejudice makes them keep as far as possible aloof. It seems to me to follow that missions must employ some means of dealing directly with the Hindus and Mohammedans, in other words with the real people of India, unless all hope of leading them toward or into Christ's kingdom is to be relegated to a distant future.

Christian education was long the only and is still the most important means of bringing gospel truth to bear on those who have long proved inaccessible to any other instrumentality. At a comparatively recent date, medical missions have come to the help of missionary schools and colleges, while Christian literature has more than begun to take its share in mold-

ing the thoughts and tendencies of the Hindu and Mohammedan communities. Thus these communities are no longer quite so inaccessible to missionary effort as half a century ago. Christian education has thus done much to pave the way for Christianity taking full effect, not only upon the outside fringe but on the central mass of the people of India. If, however, Christian missions were no longer to employ means of dealing directly with that central mass—and of such means schools and colleges are undoubtedly most important—the result would be that it would come under the influence of a western culture entirely divorced from any element, not only of Christianity, but probably even of religion in any form. Undoubtedly, everything ought to be done that can be done to develop the culture, to raise the position, and above all to deepen the spiritual life of the existing native church. All that the article says on this subject will be re-echoed by every Indian missionary. Nevertheless, the native church as a whole, however great the influence of some few among its members, is still considered by the ordinary population as an alien body, quite as alien as American or European missionaries. At present, the regions are few indeed in which the native church can be expected to exert a deep or widespread influence in the way of leavening, or permeating, the community at large with Christian thought or feeling. Suppose for a moment that a fraction, perhaps a twentieth, of the Negro race in America were nominally Christians, while the white population adhered to some other faith, though a very minute percentage of them were to be found in the Negro church. In such a case, could the small Negro church be looked to as a very efficient means of converting the white race to Christianity? While doing all they could for the development of the Negro church, would not wise apostles of the Cross seek some means also by which to influence the real people of the land? Now, for the present, in Hindu estimation, the gulf between the real people of India and the outside non-caste fringe is distinctly wider than that which divides the white from the colored race in the United States.

If proper weight be given to such considerations as I have just adduced, much light will be thrown on the question as to the chief effect which Christian education in India may at present be expected to produce, and on the related question as to which of its various aims ought in the meantime to be particularly emphasized. The part of the article which deals with this question is that on which I am most desirous to express my views. As the article points out, many Christian educationists hold that, if the value of their work is to be estimated aright, its effect on the really Indian community as a whole is the thing that must be chiefly taken account of.

They hold that, by giving at selected centers an efficient education which includes a thorough study of Christian truth and is animated in all its parts by a Christian spirit, they are modifying the inner life and molding the character, not only of the individuals whom they train, but of the whole community to which these belong. They hold that they are doing a preparatory work, which, on any right interpretation of the divine method in the guidance of mankind, is infinitely important or even absolutely necessary. In particular they hold that the very organic unity resulting from the Hindu social system makes influences which take hold upon a few powerfully effective on the entire mass to an extent that can hardly be imagined by those who have not a sympathetic acquaintance with the inner life of India. They further hold that, at least in some cases, Christian schools and colleges have had, and are having, a positively wonderful effect in transforming the thoughts and molding the characters, not only of the students whom they send out, but of the multitude on whom these students exert a salutary influence in their after-lives. Of course, statements of this kind may be denied. Even Professor Burton seems to have come away from India with the idea that there is little difference between students who have been trained in a Christian atmosphere and students whose education has been entirely secular. This is naturally the opinion of those who look merely at the surface. Students of the one class are probably not very unlike students of the other, if nothing be taken into account except their efficiency in clerical or other more or less mechanical employment. In southern India at all events those who look into the heart of the community and judge by moral and spiritual standards will tell a very different tale. Of the valuable and deep effect of a thoroughly Christian college along this line, it would be easy to give innumerable proofs, though limits of space make it impossible for me to do so here.

The missionaries whose views I have thus endeavored to express have indeed no fundamental cause of complaint against the present article. The value of the leavening, or permeating, process, on which they set such store, is implied, even if not adequately emphasized, throughout it. Their only controversy is with those who reckon the sole use of a Christian school or college to be that of making converts at the earliest possible date, and who therefore virtually employ education as a bait—a view of the matter which the present article so justly and emphatically condemns. I know no Christian educationists, and have never heard of any, who would not welcome the acceptance by their students of “the best that we have to offer them.” All right-minded Christian teachers are glad when any of their students whole-heartedly accept the Savior and make open profession

of their faith in him, whatever temporal consequences may be thus involved. At the same time, there are sentences in the article which may be construed as implying that those who regard Christian education as chiefly valuable on account of its effect on the general life of the Indian community rather dislike the idea that their students should pass over into the Christian fold, and are even ready to put obstacles in the way of their doing so. I do not suppose that the writer believes that any missionaries have ever laid themselves open to allegations of the kind. Such allegations, however, have been made in the course of controversy, and the article contains expressions which those who make them may find it possible to turn to purposes of their own. I regret that there should be any ambiguity of this kind in the article. I regret also that it seems to hold that those who believe the most valuable outcome of Christian education is its effect on the life of the non-Christian community are prevented by such a view from laboring for the highest good of the present native church or for the addition of individuals to its ranks. I hold, on the contrary, that, when circumstances are favorable, it is perfectly possible for one and the same Christian college to keep in view the three ends referred to and to attend adequately to all. A concrete example is always more effective than any amount of abstract reasoning. I therefore add that in southern India the college which places the leavening of the community with Christian truth foremost among its aims is the college which for many years has done most in the way of bringing members of the higher Hindu castes into the Christian church and also in the way of raising that church to a higher social, moral, and spiritual level.

All that I contend for is conceded in that portion of the article in which the two ends of leavening the mass of the community and of adding to and building up the existing church are put, as it seems to me, in unnecessary opposition. "Both these ends," the writer says, "are extremely desirable in themselves. Only a very thorough study of the situation would enable one to decide which of them should at a given moment and in a given situation be emphasized," and adds that the question as to which of the two ends should be emphasized must be decided by "local and temporal conditions." I admit that there may be circumstances in which the chief emphasis may be laid on the end of building up the Christian community without interfering with a very adequate attainment of that other end, the great importance of which the article so abundantly admits. I deny, however, that such circumstances exist in the India of today except in a very few peculiar localities. Professor Burton instances two cases in which his ideal of Christian education is approximately realized. He

names two high-class Christian institutions, one of them at Rangoon and the other at Pasumalai. The case at Rangoon throws no light on the question now in hand. In Burmah the caste-system has no existence. There is therefore little more difficulty there about the transmission of moral and spiritual influences from one class of the community to another than in Europe or America. Thus all that specially characterizes the missionary and educational problem in India falls entirely out of sight in the case of Rangoon. Pasumalai is a suburb of the great southern city of Madura which has been for generations the theater of successful missionary work among what I have called the outlying fringe of the population. It is also in close proximity to the district of Tinnevely in which missions have had immensely greater success than in any other part of India. The leading element in the native church of Tinnevely is thus the product of three or even four generations of careful Christian culture. Thus the Christian schoolboys and college students at Pasumalai are very different indeed from what their forefathers were when the Christian church was founded at this extreme point of the peninsula early in the nineteenth century. They are thus regarded by their non-Christian fellow-countrymen with very different feelings from those entertained by the mass of the community toward the native church that has recently arisen among the casteless tribes in nearly every other region. Thus in the far south the existing native church has immeasurably greater opportunity than elsewhere for becoming the main instrument in paving the way for the reception of Christianity by the Hindus who surround it. What is possible in Madura today will one day become possible throughout India, if Christian education is faithful to the duty which Providence plainly calls it to discharge in the meantime. There are, however, but a very few scattered places in which anything of the kind is possible today. What, I would ask, do considerations of time and circumstance dictate in a case like the following? In one of the leading Christian colleges of India, far to the north of Madura, there are this year about a dozen Christians among its 550 students, and the number of Christians is larger this year than it ever was before. Moreover, there is no important Christian community in the district round that college out of which any large number of students is likely to be drawn for many a year to come. It seems to me that in that district (and nearly all Indian districts resemble it) it would be simply fatal to the prospects of Christianity for the college to act as if the uplifting of the Christian community were the sole or even the most important reason for its existence. It seems to me that the main result of the work of a college in such circumstances must be found in its effective impact

on the life of the community. It seems to me that this aim ought to be kept prominently in view. Undoubtedly, one way of gaining that end is that the mission to which the college belongs should show its readiness to welcome such of its students as may from time to time be led through its influence to break away from the trammels of their hereditary faith. All that is said in the article about the importance of such conversions from among the castes and classes constituting the main part of the Indian peoples is entirely true and ought never to be forgotten.

The general outcome of what I have said in the above connection is that, while the ideal depicted in the article is to a fair extent attainable in a very few places, Christian schools and colleges must be maintained in nearly every part of India on much the same footing as that on which they stand at present. They need, it is true, to be strengthened and improved in many ways so that they may exert the deepest and most far-reaching influence possible—influence, I mean, of a moral and spiritual kind. As I have said before, the two great purposes of Christian education are not only not antagonistic but may both be attained together and be helpful to one another within a single college. This is, of course, more true and more important in some districts than in others. It is true to a comparatively large extent in most parts of the Presidency of Madras and of the states around it. Obviously more can be done at once in the way of leavening the community, and of developing the life of the existing church in a college like one in Madras, which has 113 Christians among its 850 students, than by a college like the one above referred to, whose Christian students form barely 2 per cent of the whole and which has little prospect of increasing that percentage in the immediate future.

Before leaving this part of the subject I wish to put on record my entire agreement with the view expressed in the article that, on whatever portion of its great ends a Christian college may lay most emphasis according to the providential demands of time and circumstance, every such college should be open to non-Christian as well as to Christian students. In this way alone is it possible to reach either of the two great ends which I agree with the article in thinking that Christian education ought always to keep in view. The plan advocated by some of keeping Christian students entirely apart from others during their collegiate life is one that must be unsparingly opposed. Any such system of hothouse cultivation would defeat every end which present-day Christian education in India is fitted to subserve.

I wish further to put on record that I entirely agree with most of the practical suggestions at the close of the article, though there are a few

points on which I should like to enter a caveat or two, were it not that my remarks have run to so great a length already. But the conclusions arrived at contain much good advice, and advice that is sorely needed at the present time especially by home boards. It is, for example, most desirable that existing colleges should be better equipped so that their professors may be less hard worked and may have greater leisure, both for keeping abreast of the time in the subjects which they teach and for having more personal intercourse with present and former students, and thereby exerting as wide and deep a religious influence as possible on both the Christian and non-Christian communities around them. Of almost everything that the article says along this line of thought I most cordially approve.

I shall close my remarks by referring to a matter in regard to which, as in regard to so many others, a more thorough acquaintance with Indian affairs would have somewhat modified the conclusions at which the writer of the article has arrived. He is correct in saying that the British government, acting on "a policy largely paternal in character, has undertaken the responsibility for the general education of the people." He seems, however, to be unacquainted with the method in which that government has all along avowed, and still avows, that it means to discharge this responsibility. Theoretically that method is that government shall establish as few schools and colleges as possible which are directly under its own immediate management and control. Theoretically, again, government is to discharge by far the largest part of its functions in regard to education, particularly in regard to education of the most advanced kind, by aiding and inspecting schools and colleges established by private bodies. It is in its dealings with those private bodies that its "neutrality" is intended to appear. It is meant that private managers are to be perfectly free to teach any religion or no religion as they consider best, and government is to show that it is "neutral" by extending impartial favor to every school or college that does its work efficiently, without regard to any religious consideration. No institutions are bound to be entirely secular except the very few which, according to the policy repeatedly laid down, government may in exceptional circumstances find it necessary to establish. It is true that the policy thus laid down in theory is very far from being carried out in practice. To some extent in every province of India, and very markedly in some provinces, the officials acting under government have shown distinct disfavor to the schools and colleges conducted by private managers which, according to theory, are to be the almost exclusive means of supplying advanced education. They seem to aim at covering the whole

field of higher education with schools and colleges of their own, so that there is distinct danger in some provinces that institutions under private managers will cease, or nearly cease, to exist at all. It must be admitted also that if the policy theoretically laid down had been practically effective at any date up to some twenty years ago, institutions established certainly by Hindu and perhaps also by Mohammedan managers would have made no provision for religious instruction, in which case advanced education might perhaps be purely secular to nearly as large an extent as it is so today. A great change has, however, come about in this respect. In all parts of India, and very conspicuously in some parts, the demand is heard that there shall be a religious element in all ordinary education. If the plan of pushing forward government, that is purely secular, institutions were now to be laid aside in favor of the policy of trusting mainly to private effort, there would at no distant date be some religious element in the training given by the vast majority of Indian schools and colleges. It is here that the real solution may be found of most of the difficult problems of Indian education. If the state became really neutral by affording encouragement and aid to schools and colleges under private managers as freely as to those conducted by its own officials, I have no manner of doubt that institutions for Christian education would stand in the front rank in the esteem of the Indian public and largely determine the tone and the tendency of education generally. Some of them are already doing this within their own spheres in spite of difficulty and discouragement. To some it may appear that it would be hurtful rather than advantageous to the Christian cause if a large portion of each generation as it passes were deliberately instructed in the principles of Islam or in those of Hinduism, even in its highest forms. To me, however, and, I believe to many more who are well qualified to judge, it appears certain that the Christian cause would not lose but greatly gain if the youth of India were trained under religious influences, even if those influences were not in all respects of the highest kind. Such religious training would be better in its social, political, moral, and spiritual results than that practical inculcation of a selfish materialism which is the chief product of purely secular education, at all events in India. It may be that the introduction of religion into Hindu and Mohammedan colleges might result in the kindling of controversial fires. For that the Christian missionary must be prepared. And to him religious earnestness ought to be greatly preferable to that absorption in the pursuit of worldly advantages and personal interests which Professor Burton sees to be conspicuous in the educated classes in India at present. The practical conclusion which I draw from con-

siderations like these is that one of the greatest services that can at present be rendered to the cause of Christian education and of Christianity itself in India would be to urge the British government to give full effect to the educational policy which it laid down fifty-six years ago and to which it is pledged by many repeated and even recent avowals. Unfortunately, there is always a fresh necessity for this, for, notwithstanding the repeated resolutions passed by the supreme government when it has had to deal with the question directly, the tendency seems irresistible on the part of provincial governments and educational departments to act as if the declared policy of the Indian state were the direct opposite of what it really is.

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That Professor Burton, in spite of the brevity of his visit, should lay vigorous hold upon many of the more salient points in the situation in India was to be expected. That he, or anyone, should in so short a visit succeed in catching such a vision as he has done of things educational, in their relation to the spread of Christianity, is matter of astonishment. To appreciate this it is necessary that the reader remind himself of the marvelous complexity of conditions in this country. The extraordinary diversity of race, religion, and speech which characterizes these three hundred millions of people has had no parallel in the world's history. Add to this the unique conditions created by the incoming of Western learning in the dissemination of which an alien government has taken an active part and in connection with which the missionaries have found a field of great promise, and you will then begin to recognize the difficulty of some of the questions to which Professor Burton undertook to find answers. Our visitor has given a presentation which for its accuracy and thoroughness commands our practically unqualified commendation.

Among the points which Professor Burton has emphasized there are a few regarding which an additional word may be of some interest.

1. *The "examining" university.*—With all its obvious disadvantages, it was clearly, in the beginning, the only machine available by means of which some degree of unity of plan and achievement could be attained by those who laid the foundations of modern education in this country. The outstanding weakness of this system is its tendency to foster "cram," and we are familiar with the spectacle of men of exceedingly meager *education* taking the highest places in the university examinations. On the other hand, it has its distinct advantages in the way of maintaining a high standard

of attainment as essential to the obtaining of an academic distinction. The Christian college must not allow its purpose to be thwarted by an ambition to put large numbers of men through the university mill. In this connection Professor Burton's word is both wise and timely. Classes must not be allowed to become unwieldy either through the ambition referred to, or through the need of money, for which the management, having looked elsewhere in vain, turns in desperation to the tuition fees which an enlarged enrolment brings. If Christian schools are to avoid the making of the "machine-made" graduate, they can do so only through full provision for personal touch with their students, and this can be secured only when the institution is set free from dependence upon tuition fees for its very existence.

2. *The aim of Christian education in India.*—Professor Burton's opinion that it should have primarily in view the upbuilding of the Christian church is undoubtedly the right one. The millions of people still untouched by the gospel must be reached by the Indian Christians. The new National Missionary Society is an illustration of the new spirit which is coming into the church. Those who are to carry on an enterprise such as this must depend, for years to come, upon the Christian education provided by the church of the West. The committee of the N.M.S. in this province, consisting of eight members, draws six of them from the graduates of a single college, and the first three missionaries sent forth by the society had their training in the same institution. The Christian school or college has another, and, in a sense no less important, work to do. It receives non-Christians as students, and aims definitely to bring them individually to know the Lord Jesus Christ as the Savior of sinners. The obstacles which stand in the way of the public profession of their faith on the part of such men are too well known to require description here. Nevertheless, individuals here and there are stepping forth from the schools into the Christian church, and taking their places as leaders. Few though they may be, they are worth far more than all the labor and money that they have cost.

And then there is the mighty influence going forth from every *good* school, removing prejudice, creating kindly feeling toward the Christian missionary, preparing men to consider dispassionately the claims of Christianity. Much might be said as to the extent to which this influence has opened the door to the village preacher, in every corner of the land. But this we would emphasize: Great as may be this indirect fruit of the Christian college, it can be thus great only when it has its source in a purpose, on the part of those who teach, to lead the taught, in so far as may be

possible, to the point of full acceptance of Jesus Christ and public acknowledgment of allegiance to him.

In concluding these observations I should like to lay stress upon the fact that it is only through the Christian college and school that a very large section of India's population can be brought at all into real contact with Christian truth. The air is full of anti-Christian argument and assertion, some of it imported from the West. Apart from the schoolroom, there appears to be no place where the rising generation can be found in circumstances such as are favorable to the presentation of the Christian side.

We say, with Professor Burton, Better no school than an inferior one. The church of the West surely does not seriously desire her representatives to put the message she would give into slipshod, unattractive, inefficient conditions.

It is the conviction of the writer that there is no place on earth where there is more urgent need for, or greater promise of, immense results from a deliberate determination on the part of the church to occupy the field open to her among the educated and educating classes in India.

J. C. R. EWING

LAHORE, INDIA

May 24, 1910